

The Baptist Record

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SOUTHERN BAPTIST HISTORICAL
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Historical Commission, SBC
Nashville, Tennessee

Feb. 19 begins prayer season for "Annie" —

Mississippi native helps start churches to "Win All"

By Steve Barber

JACKSON, Tenn. — The service at Greater Hope Baptist Church proceeds much as an Anglo visitor might expect at an African-American church. The prayers are fervent, the singing is heartfelt, and the sermon is punctuated, loudly and often, with "Amen!", "Hallelujah!", and

"Thank you, Jesus!"

Yet it's also a sign of something relatively new.

Greater Hope is the first African-American Southern Baptist congregation in this part of West Tennessee. This is their first regular Sunday morning worship service, and their new pastor,

Richard C. Lee, just earned his degree at a Southern Baptist seminary — Midwestern in Kansas City.

Sitting on the front pew, Southern Baptist missionaries Belva and Ken Weathersby of Jackson, Miss., couldn't be happier. They embody "Win All", the 1995 theme for the Annie Armstrong Easter Offering, because their work constantly moves them, back and forth, through social and economic barriers that would daunt others.

In this case, it's about taking the gospel and the "Southern Baptist way" of doing things across the widest chasm of all — race.

Weathersby, as a black church extension missionary for the Tennessee Baptist Convention, was the catalyst for the birth of Greater Hope, on Jackson's east side.

"My role with Greater Hope began when the Madison-Chester association began praying about starting an African-American church here in Jackson," said Weathersby, a home missionary on this year's Week of Prayer for Home Missions, March 5-12.

"Because the population of Jackson is about 44% African-American, they felt like they should start reaching all people."

That's when Weathersby moved into action. He preached to the associational pastors' conference about the need, which drew the interest of Englewood Baptist Church, an Anglo congregation in the city. He consulted with Englewood's leadership about the details of such a project.

Then he preached at Englewood; returning later to answer questions from the whole congregation.

"It was a long road, helping the church come to understand what was involved, but they felt called to reach other people who are different," said Weathersby.

An Anglo Southern Baptist congregation moved four years ago out of the facility now used by Greater Hope. Weathersby defines the surrounding neighborhood as transitional, and he has a vision



for something even more unusual — a multicultural church.

"Our purpose is to reach all people in the community. If this church can provide love in the community and ministry and can meet some of their needs, it has the potential to be a multicultural church. I really believe that."

Once churches are established, Weathersby spends time training leadership in program areas, especially Sunday school.

"I try to help them understand totally what it means to be South-

ern Baptist, what God's people can do working together, because we are all on mission with God," he says. "I help them understand the various agencies of the SBC. We are a diverse people, yet we all have the same purpose."

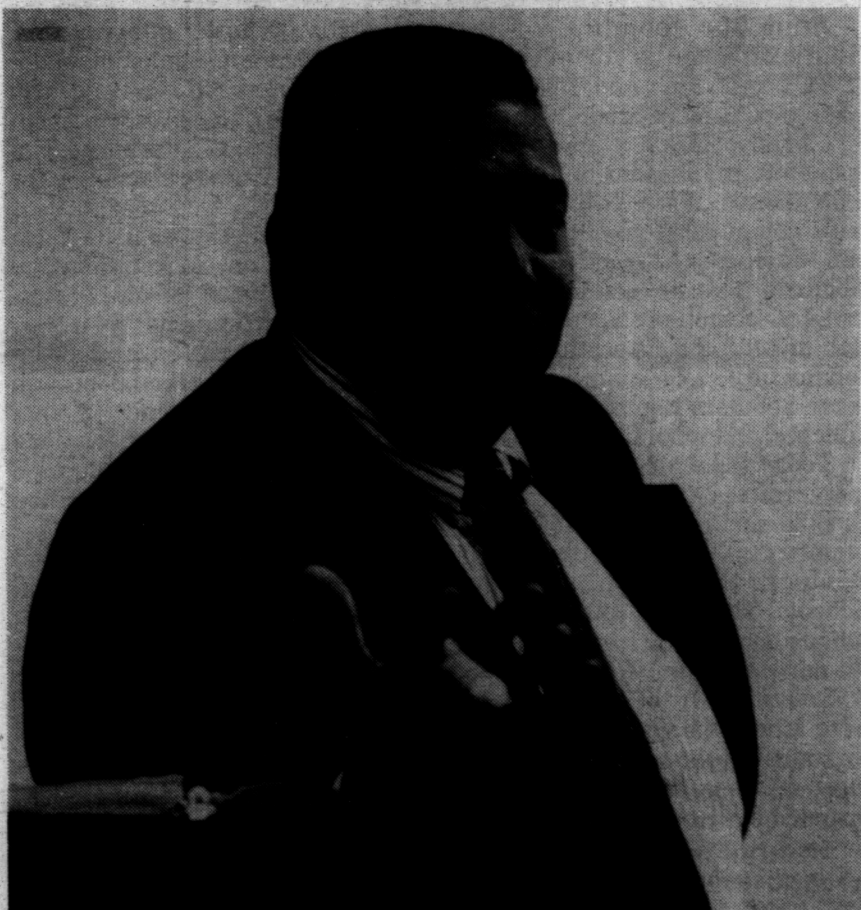
Weathersby says the door has also been opened for work in apartments, mobile homes, high-rises, and housing projects. Here again, old racial barriers are crumbling as Anglo and African-American churches join forces to support ministries in these multihousing fields, where about 70% of the residents are unchurched.

"In Memphis, our multihousing strategy is based on starting what we call Hope Centers," Weathersby says. "They include a chaplain on call and available to the whole housing complex. One of these is a third-degree black belt, so he started a karate class as a way to do outreach. Another is a heating and air conditioning technician. Now that's always handy to have on call."

Weathersby also uses block parties, aerobics instruction, and door-to-door surveys that include needs assessment in trying to reach people, as well as an old-fashioned method — tent revivals — that have proven "very effective" in low-income areas.

He says he continues to see God at work in the African-American community throughout West Tennessee. "We just have to go and present the gospel," he says. "God is going to do his part."

Barber writes for the Brotherhood Commission.



Home missionary Ken Weathersby is a native of Jackson, Miss. He now serves as director of African-American church extension in Tennessee, where he helps start African-American churches like Greater Hope Baptist Church in Jackson, Tenn. (Photo by Bob Carey)

Religious titles booming

Read any good Christian books lately? If not, the fault is yours. America's \$2 billion-a-year thirst for religious titles continues to soar and is "one of the hottest genres in publishing," said industry expert Phyllis Tickle in a recent issue of *Advertising Age* magazine. Religious book sales rose over 87% between 1993-94 and account for at least 8% of overall publishing sales, she pointed out. "That kind of growth will get anybody's attention," Tickle said. The Baptist Book Stores chain intends to ride the wave of interest in religious titles, according to marketing director Jim Gilliland. "Our challenge is to make sure we have relevant products in our stores. There's a delicate balance between having relevant products and being faithful to our Southern Baptist heritage," he explained. Vicki Crumpton, acquisitions and development editor for Broadman and Holman, the trade publishing arm of the Baptist Sunday School Board, has seen record sales in recent months. "We're aiming for the broader Christian... market. Southern Baptists obviously make up a large part of that market," she said.

Barney as ministry

Millions of children across the U.S. frolic each day with a certain purple dinosaur, thanks in part to Southwestern Seminary student Dan Merrell. Merrell is full-time director of marketing for the home video division of the Lyons Group, producer of Barney. That job is in addition to being a 3.9 GPA master of divinity student at Southwestern. "I know that some Christians have attacked Barney, but if anyone takes the time to watch the show they'll realize that there's no evil or New Age intent. The thing that Barney stands for is to let kids just be kids. Don't introduce them to violence, don't introduce them to sexual education. Don't make them older than they're supposed to be," he said. What Barney's popularity sadly says about American society is "something like this has to bring home the value of love to families when Christians should be doing that," he added. Merrell noted that his work with the soft-spoken dinosaur has even heightened his sensitivity for reaching a hungry world with the message of Christ's love.

Looking Back...

10 years ago

Members of Wellman Church, Brookhaven, welcome home pastor Steve Smith, believed to be the state's first Southern Baptist pastor to complete a marathon race. He finished the Mississippi Marathon in Jackson in three hours and 12 minutes.

20 years ago

Retired Bellefontaine dentist Daniel C. York donates 7,400 acres of Mississippi timberland worth \$1.5 million to Mississippi College, with instructions to use the proceeds to help "needy and deserving" students.

50 years ago

The number of pages in *The Baptist Record* each week will be cut in half to comply with War Production Board newsprint rationing guidelines put into effect to ensure adequate supplies for the war effort overseas.

EDITOR'S NOTEBOOK

Guy Henderson

A more excellent way

Seminaries are usually considered to be nice quiet places where learning goes on. Surely, there are presidents and staff members who long for those days to return.

In Fort Worth, Southwestern Seminary has been placed on academic probation for two years. Former President Russell H. Dilday was fired on March 9, 1994, in a swift movement by the trustees. The trustees had that authority, but the manner of the dismissal was suspect.

Dilday had received some degree of affirmation one day and was fired the next. The locks on his office doors were changed immediately and his computer password was changed shortly thereafter.

"There will be an uproar at first, but it will die down," was the comment of one trustee. After 16 years as president, Dilday was a candidate for the unemployment line.

The fallout is still with us. Southwestern's fall enrollment was down 204 students; financial shortfalls may be on the horizon. Some \$15 million in cancelled pledges has been made known according to a fund-raising group of the Southwestern Council.

Ken Hemphill, Southwestern's new president, is working hard to pour oil on the troublesome surface but the heavy hand of the trustees has left its mark.

Meanwhile, President Landrum Leavell has announced his retirement from New Orleans Seminary.

The new chairman of the trustees, Ed Johnson of Ocala, Fla., appointed a president search committee. Johnson named Morris Lynn Anderson of Pigeon Forge, Tenn., as chairman.

Interestingly enough, Anderson was the trustee who had earlier nominated Johnson as chairman of the trustees. Anderson is currently a seminary student. Johnson denies any irregularities and stated Anderson was the logical one since he was trustee vice-chairman.

Almost half of the search committee is made up of Louisiana pastors and laymen. Now, all of these are good men, but a red flag can add some heavy weights to their feet as they run the race. Six or more denominational leaders and pastors have surfaced as the front runners in the race for the presidential slot. Mississippi, having invested heavily in students and funding at New Orleans, is keenly interested in the welfare of the seminary.

Southern Seminary in Louisville, Ky., has not been hidden under a bushel in the last few years. President Roy Honeycutt retired amidst ponderous criticism.

A number of professors fired a salvo and moved on to other jobs.

Popular theologian Molly T. Marshall received a mandate at Southern Seminary to resign or face charges on not teaching in accordance with the Abstract of Principles. The new president, Albert Mohler, having received praise from fundamental/conservative groups across the nation (including the SBC Executive Committee), was now emboldened to raise the Calvinistic flag over Southern Seminary. A few weeks later Adrian Rogers, former SBC president, in speaking to the Alabama Evangelism Conference, said he was not of the Calvinistic school and declared John Calvin's theology to be something less than inerrant.

Perhaps seminary trustees and staff members have created waves before, but this is enough to make one nervous about theological schools in the SBC. Again, these are good men, but the mixture of theological training and denominational politics will become a lightning rod in any era. Dare we speak for many professors, alumni, and perhaps even some presidents and say to the seminaries, "Cool it"?

We need those seminaries, and they need to be about their assigned task.

Guest Opinion...

Asian field representatives grieved over CBF-channeled funding feud

Following is a letter written to state Baptist paper editors by S. Kent and Erika Parks, Foreign Mission Board representatives in Asia. They may be contacted through the FMB in Richmond, Va. Kent is the son of Keith (missions coordinator, Cooperative Baptist Fellowship) and Helen Jean Parks.

We are Southern Baptist Foreign Mission Board representatives in an Asian country. We have followed with dismay the continuing disintegration of trust and cooperation that afflicts our national and state conventions.

Specifically, we are grieved at the decision of the Southern Baptist Convention meeting last June to refuse to accept money channeled through the Cooperative Baptist Fellowship (CBF). To do so at a time when budgets on the field are being limited is sad.

Beyond that, we are grieved that the grossly inaccurate characterization of CBF's theological

beliefs (such as the charges that they believe in and support homosexuality, do not believe in the virgin birth, etc.) was allowed to go unchallenged at the convention meeting.

SBC as well as FMB leaders continue to condemn CBF as a force that is competing for and eroding Cooperative Program and other missions giving. We could see how they justify such accusations if these same leaders were to decry the competition for SBC funds of other non-SBC institutions such as Mid-America Seminary or Criswell College.

Further, these same leaders say nothing publicly about the megachurches that spend large percentages of their mission giving to support non-SBC mission efforts.

Lest we be misunderstood, let us say that we believe strongly in the right of the local church to decide how to divide its mission giving. We believe in the right of churches who so choose to sup-

port Mid-America Seminary or Criswell College. Our concern is over the double standard applied to speaking against one form of competition and not the other.

Ultimately, all of us as Southern Baptists must rise above this incrimination of others. God's mission to this lost world requires the full commitment of each of us. Therefore, we encourage everyone to give much more sacrificially to the furthering of the Lord's kingdom whether it be through traditional SBC channels or through CBF channels. In the spirit of the inclusive actions concerning mission giving by the Texas and Virginia Baptist Conventions, we affirm giving to the Lord's mission through both channels.

May the Lord forgive us for the destruction of trust and cooperation in which we all have participated. May the Lord help us all to rebuild this mutual trust and cooperation.

Observe Seminary, College, & School Day

COLLEGES AND UNIVERSITIES: Anderson College • Averett College • Baylor University • Belmont University • Blue Mountain College • Bluefield College • Brewton-Parker College • California Baptist College • Campbell University • Campbellsville College • Carson-Newman College • Charleston Southern University • Chowan College • Clear Creek Baptist Bible College • Cumberland College • Dallas Baptist University • East Texas Baptist University • Florida Baptist Theological College • Furman University • Gardner-Webb College • Georgetown College • Grand Canyon University • Hannibal-LaGrange College • Hardin-Simmons University • Houston Baptist University • Howard Payne University • Judson College • Louisiana College • Mars Hill College • University of Mary Hardin-Baylor • Mercer University • Meredith College • Mississippi College • Missouri Baptist College • University of Mobile • North Greenville College • Oklahoma Baptist University • Ouachita Baptist University • Palm Beach Atlantic College • Samford University • Shorter College • Southwest Baptist University • Stetson University • Truett-McConnell College • Union University • Virginia Intermont College • Wayland Baptist University • William Carey College • William Jewell College • Williams Baptist College • Wingate College • **SEMINARIES:** Golden Gate Seminary • Midwestern Seminary • New Orleans Seminary • Southeastern Seminary • Southern Seminary • Southwestern Seminary • **BIBLE SCHOOLS:** American Baptist College of the American Seminary • Fruitland Baptist Bible Institute • Hispanic Seminary • Yellowstone Baptist College • **ACADEMIES:** Fork Union Military Academy • Hargrove Military Academy • Hawaii Baptist Academy • The King's Academy • Oak Hill Academy • Onelda Baptist Institute • San Marcos Baptist Academy • Valley Baptist Academy.

February 19, 1995

Sponsored by the Education Commission, Southern Baptist Convention.

Educating for life

From the founding of the Southern Baptist Convention (SBC), missions and education have gone hand in hand.

Christ's Great Commission spells out the responsibility of all Christians to teach "whatsoever I have commanded you." Based on this scriptural mandate, early Southern Baptists established educational institutions and emphases, and created the Education Commission in 1915 — to promote and serve Southern Baptist seminaries, colleges, and school in their task.

Today there are 69 seminaries, universities, colleges, Bible schools, and academies which are members of the Association of Southern Baptist Colleges and Schools. The oldest of these institutions was founded in the 1820s; the newest, in the 1970s.

Sixty-two of these institutions have a financial and/or historic tie to state Baptist conventions. In most instances these schools are operated by trustees elected by the

respective Baptist conventions. The six Southern Baptist theological seminaries and the American Baptist College receive direct support from the SBC. The trustees of these institutions are elected by the SBC.

Southern Baptist-related educational institutions are committed to educating students for life. Professors and staff integrate their personal faith and professional disciplines to foster personal growth and academic excellence in their students. Students are encouraged to develop a faith that produces a lifelong commitment to Christian witness and ministry.

Baptist Seminary, College, and School Day is an opportunity to pray for more than 7,500 professors and administrators and more than 230,000 students at our educational institutions.

For more information on Baptist schools write to the Education Commission, 901 Commerce, Suite 600, Nashville, TN 37203.

THE FRAGMENTS

Needed — more churches

According to estimates recently released by the U.S. Census Bureau, Mississippi's population grew 1.1% from July 1, 1993, to July 1, 1994. That rate was the 22nd highest among the 50 states, and one-tenth of one percentage point higher than the U.S. growth rate for the same period.

California had the nation's largest population — 31.4 million — according to 1994 estimates. In second place was Texas with 18.4 million residents, followed by New York (18.2 million), Florida (14.0

million), and Pennsylvania (12.1 million). Mississippi, with a population of 2,700,000, ranked 31st in population.

The state with the smallest population was Wyoming (476,000), followed closely by Vermont (580,000), Alaska (606,000), and North Dakota (638,000).

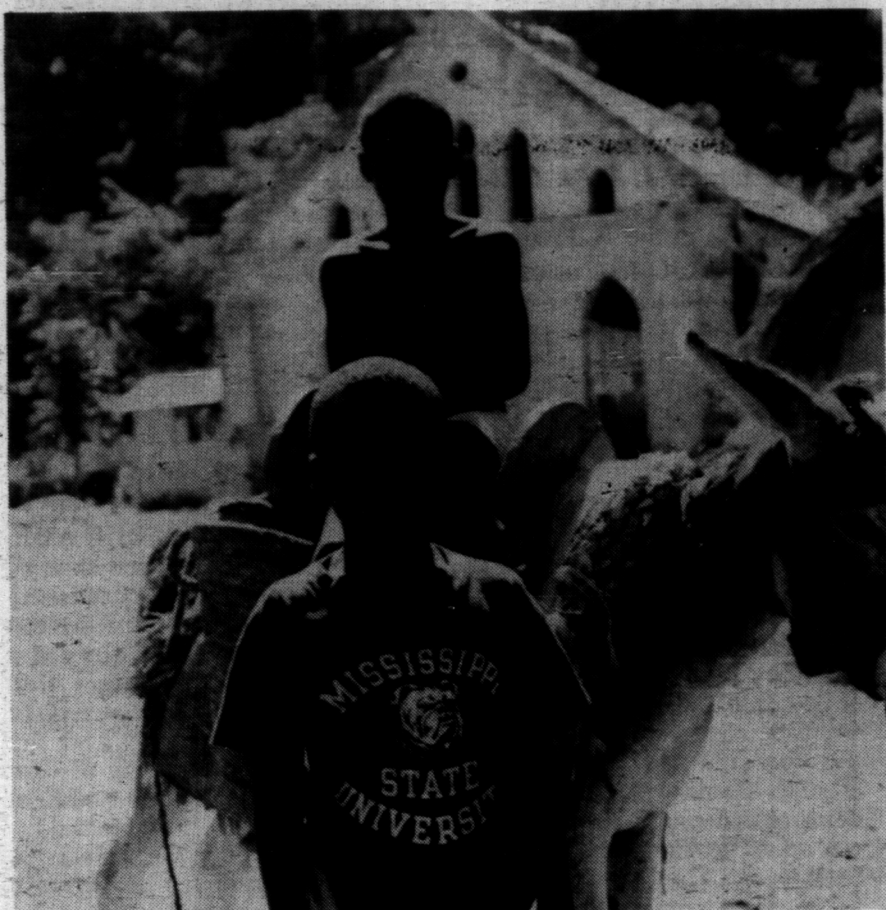
Mississippi's population increase should spell out the need for more new churches. We need to begin 10-15 new churches each year to keep up with the growing population. — GH

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Bulldog fan?

Who knows where this child got this shirt? He was photographed in the Haitian village of Frettas. An unfinished church lies in the background. Thirteen Mississippi Baptist volunteers helped distribute food in Port-au-Prince, the Haitian capital, as part of a joint Foreign Mission Board/Brotherhood Commission world relief project, Jan. 20-Feb. 4. See full coverage on page 5. (Photo by Tim Nicholas)

New IRS church tax law directly affects churches, gifts, donors

A new IRS rule prevents claiming a deduction on any contribution of \$250 or more unless the church (or other charity) "substantiates the contribution with a written receipt," according to **Church Law and Tax Report**, Sept./Oct. 1994 issue.

Each contribution of \$250 or more must be shown on the receipt, not lumped all together.

The church or charity must state on the receipt that the charity provides no goods or services, or only "intangible religious benefits."

This means if any single check totaling \$250 or more is given to a church, the church

must issue the donor a receipt. The receipt must name the donor and state that the donor received no goods or services in return, or that the church provided only intangible religious benefits. This receipt must also be dated before the date of the donor's tax return.

A cancelled check is no longer an acceptable voucher for charitable gifts.

In the case of an audit, the IRS will disallow the deduction for any checks or cash gifts of \$250 or more which are not validated with a receipt.

There is no change in reporting smaller gifts.

MSU's BSU will host AMF annual meeting on Feb. 17

The annual meeting of the Agricultural Missions Foundation, Ltd. (AMF), will be held Feb. 17 at 10 a.m. in the Baptist Student Union center on the campus of Mississippi State University, Starkville.



Foster

Along with regular committee reports and election of officers, several guests are scheduled to speak.

Jimmie B. Foster, consultant for human needs at the SBC Foreign

Mission Board, will be keynote speaker. Foster is a former missionary to Burkina Faso, east Africa, and Cooperative Services International volunteer in Ivory Coast.

Don Blasingame, AMF board member, will report on agricultural projects in connection with the Mississippi/Honduras partnership missions effort.

Bobby Boozer, agronomist with the Alabama Experiment Station, will report on last year's agricultural mission trip to Uruguay.

Jim Watson, AMF president, said he encourages any interested persons to attend this meeting.

Women's Conference draws 1,400 to MC, then First Church, Clinton

Using the theme "A Time to Grow," a WMU-sponsored women's retreat attracted more than 1,400 participants. The Feb. 3-4 conference, held at Mississippi College for registration and meals, overflowed to the worship center of First Church, Clinton.

Guest speaker Florence Littauer focused on personal and spiritual growth. She categorized various personality types, helping participants to understand themselves — and perhaps best of all — how to get along with difficult people.

Ellen Roweton was the guest recording artist and sang songs that reached the spirit of the women.

She was described as "vibrant and charming with a depth of sensitivity in her life and music."

Anne Graham Lotz, daughter of Ruth and Billy Graham and the wife of Daniel Lotz, spoke on the love of God, using 1 John as the biblical text.

"Love will enable you to gain self-esteem, to receive God's power to be holy, and to overcome the inward attitude of sin," said Lotz. "To say 'I can't forgive' is arrogance. God has forgiven you of greater sin. Are you setting a higher standard for yourself than God has set for himself? Forgiveness can be a real demonstration of

worship."

Minette Drumwright of the Foreign Mission Board told about the development and implementation of an intercessory prayer program. Its aim was to deepen the involvement of Baptists in overseas missions through intercessory prayer she said. Three foreign missionaries assisted in the prayer emphasis: Nan Sugg of Taiwan, Margaret McCall of Tanzania, and Barbara Phlegar of Thailand.

A total of four professions of faith and 226 rededications were recorded.

Marjean Patterson, executive director of WMU, presided over the meeting.

THE SECOND FRONT PAGE

The Baptist Record

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BSSB posts gain for first quarter '95, trustees hear

By William H. Perkins Jr.

The Baptist Sunday School Board finished the first quarter of the new fiscal year in the black after posting an \$8.2 million loss the previous year, trustees were told during their semi-annual meeting Feb. 6-7 in Nashville.

Revenue for the first quarter was \$59,073,000 — \$687,000 more than the amount budgeted. Expenses were more than \$2,000,000 below budget. Funds provided from operations (FPO) — revenue after costs and expenses — were \$1,575,000, compared with a budgeted negative amount of \$1,349,000.

Trustees expressed relief for the positive numbers and the management team now in place under board President Jimmy Draper. The phrase, "One quarter does not a fiscal year make," was the oft-repeated caution voiced during the two-day meeting.

Trustees also changed from interim to permanent Draper's appointment of Ted R. Warren to the newly-created position of executive vice-president and chief operating officer.

Warren, who holds a master's degree with honors from Harvard Business School, has been serving for more than a year as chief financial officer and vice-president of the business services group at the board. He will continue those duties until a successor is chosen.

Vowing to stem the flow of red ink at the board, Warren said, "This is unacceptable. That's no way to run a business."

Charles Wilson, board vice-president for trade and retail markets, told trustees that the contro-

versial Joshua volume of the New American Commentary series was not printed because it did not meet criteria as written, and did not conform to the Chicago Statement on Inerrancy.

He said David Howard of Trinity Seminary has been chosen as the new author for the Joshua volume.

Wilson also reported that the

"This (\$8.2 million loss) is unacceptable. That's no way to run a business."

**— Ted R. Warren
chief operating officer
BSSB**

"Christy" video series was ahead of sales estimates, while the "Secret Adventures" video series was below sales estimates.

Gerald Shields, board director of information services, mapped out for trustees the new \$4.5 million VISTA business computer system that will consolidate 25 of the decades-old computer systems now struggling to keep up with demand at the board.

Projected first-year savings alone from the computer changeover, which will occur during the next 18 months, are \$2.3 million, Shields said.

Trustee Timothy George, dean of the Beeson School of Divinity at Samford University in Alabama, debuted the first volume of the Library of Baptist Classics book collection that will revive sermons and writings of historical

Southern Baptist leaders for a new generation of churchgoers.

"Pay Day Some Day" contains R.G. Lee's famous sermon, along with other material from Lee's ministry, George said.

Kirk Humphreys, a businessman from Oklahoma City, will continue as board chairman. Gary McManamy, pastor of Country Estates Baptist Church in Midway City, Okla., was elected vice chairman. Danny Strickland, pastor of Parkway Baptist Church in Orlando, Fla., was elected recording secretary.

In other business, trustees:

— approved a revised 1994-95 operating budget of \$243,403,073 and a fixed-asset budget of \$9,314,010.

— okayed a charter amendment to reduce the size of the board from 93 members to 58 members by the year 2000. The change must be approved by the Southern Baptist Convention Executive Committee later this month and by messengers to the Southern Baptist Convention annual meeting in Atlanta in June 1995.

— voted to increase rates 4% at Ridgecrest and Glorieta Conference Centers beginning in October 1997 and begin a fund-raising campaign to pay for crucial repairs and improvements at the centers.

— dissolved the corporate affairs committee and folded its duties into the business and services group committee.

— rehired the Nashville office of Authur Andersen and Company as board auditor.

The next meeting of the full board is scheduled for Sept. 23-25 in Nashville.



WIN ALL — Truckstop chaplain Larry Holtz of Cameron, W.Va., offers a Christian cassette tape to a Mississippi truck driver in Wheeling, W.Va. The Mission Service Corps volunteer's work embodies the "Win All" theme for this year's Season of Home Missions, from mid-February to mid-March. (Photo by David Winfrey)

U.S. surgeon general nominee draws ire of anti-abortion groups

WASHINGTON (ABP) — A doctor nominated by President Clinton for surgeon general faces stiff opposition over his admission that he performed a handful of abortions during his 30-year career.

Abortion opponents have mounted a campaign to block the appointment of Henry Foster Jr., a Tennessee gynecologist who preaches abstinence to teenagers.

Foster was expected to be a less controversial nominee than Joycelyn Elders, the former surgeon general whose controversial views and outspoken style led to the president asking her to resign.

However, anti-abortion groups, including National Right to Life, Concerned Women of America, and the Family Research Council, have begun a campaign to defeat Foster's nomination.

Pro-life groups circulated transcripts of a 1978 meeting at which Foster reportedly said he had done "a lot of amniocentesis and therapeutic abortions, probably near 700."

White House Press Secretary Mike McCurry said Foster "flatly denies" performing 700 abortions

and says he performed the procedure less than a dozen times, mostly to save the mother's life or in cases of rape and incest.

Senate Republicans predict trouble for Foster's nomination.

"I do think it is in serious trouble," said Sen. Trent Lott, R-Miss.

Senate Majority Leader Bob Dole, R-Kan., said, "Will there be some difficulty? Yes." But added the nominee should not be judged until he has a chance to testify.

Abortion-rights groups, meanwhile, accused Republicans of "throwing a bone to the right wing" by opposing Clinton's choice for surgeon general and urged the president not to abandon the candidate.

Clinton reaffirmed his support for Foster. "I am going to fight for him," Clinton said Feb. 6.

In addition to the question of his performing abortions, pro-life groups also lined up against Foster's long ties to the Planned Parenthood Federation of America, and the fact that his teenage anti-pregnancy program in Nashville dispenses condoms.

Seminary presidents critical of Southwestern probation process

FORT WORTH (ABP) — The two-year probation assessed Southwestern Seminary by a major accrediting agency has renewed criticism that the agency discriminates against conservative schools.

Paige Patterson, president of Southeastern Seminary, Wake Forest, N.C., told the Fort Worth *Star-Telegram* that the Association of Theological Schools discriminates against seminaries that require professors to sign professions of faith. He charged ATS with disregard "for the freedom of a confessional people to be self-determining and faithful to their most cherished belief," the newspaper reported Feb. 4.

However, in the Jan. 27 letter to Southwestern announcing probation, the accrediting agency's associate director said the seminary's confessional nature had nothing to do with probation.

Albert Mohler, president of Southern Seminary, Louisville, Ky., issued a statement charging the ATS decision "appears to be rooted in a context of retribution, rather than in a redemptive and constructive intention."

Mohler also delivered a one-

hour speech to the Fellowship of Evangelical Seminary Presidents in early January in which he accused ATS of being insensitive to conservative schools that demand their professors adhere to doctrinal requirements.

Mohler said he believes the accrediting agency's "explicit standards" for academic freedom "are met and exceeded by all six of the Southern Baptist seminaries," but that a problem lies with the "interpretation and implementation" of those standards.

"I believe there is a proper role for accreditation and Southern Baptists must respect the need for a proper model of accreditation, even as Southern Baptists must demand that such a model respect our denominational convictions," Mohler said.

But most seminaries accredited by ATS are "confessional," and "the ATS standards support the confessional nature of these theological schools," said ATS Associate Director Daniel Aleshire in his Jan. 27 letter to Southwestern President Ken Hemphill.

"The confessional nature of Southwestern Seminary and the

board's authority to terminate the president are not the reasons for the ATS action," Aleshire wrote in the letter, obtained by Associated Baptist Press.

Southwestern's probation has rekindled talk of a new accrediting agency, formed by the SBC seminaries and other evangelical schools as an alternative to ATS.

In his interview with ABP, however, Mohler stopped short of calling for a new accrediting agency. "It is my hope that we can work within the ATS toward a common understanding which respects the legitimate concerns of accrediting standards and the absolutely necessary role of confessional fidelity within Southern Baptist seminaries," Mohler said.

Meanwhile, the SBC Executive Committee appointed its own task force to study accreditation of the convention's seminaries. Working with a similar group on the Education Commission, the task force recommended that trustees be better trained to understand accreditation issues and presented a resolution asking accrediting agencies to "strive for greater consistency in evaluation of schools...."

Former seminary president, pastor Robert Naylor still running strong

Robert Naylor, 86, can truly say, "Bless the Lord, O my soul." He served for 29 years as a pastor, 20 years as president of Southwestern Seminary, Fort Worth, and has been retired for 16 years. He has been blessed with good health and is still an effective preacher of God's Word. He spoke at the Evangelism Conference in Hattiesburg Jan. 30-31, and granted The Baptist Record the following interview.

BR: You certainly seem to have a good outlook on life and to be a genuinely happy person.

Naylor: Yes, I have really been blessed. The seminary (Southwestern) has an office for me and I keep in close touch with the school. You know, Lee R. Scarborough was seminary president when I started there. Southern Baptists owe more to that man than they will ever know. I served 17 years as a trustee while George Truett was the chairman of the trustees.

BR: Please tell our readers a bit about your background.

Naylor: Well, my father was a pioneer Baptist preacher in the Oklahoma territory. He preached for 53 years, pastored his church, raised his family, and believed right was right and sin was sin. I cut my teeth on that and still believe it.

BR: What changes have you seen in theological education?

Naylor: That's a very difficult question. Of course, there are changes because people change, but the message ought to remain the same. Our seminaries and our colleges are children of the denom-

ination and are obligated to the denomination. Legally they belong to the denomination and must answer to the convention. There must be an answering responsibility, a need to identify with the people to whom they must answer. Academic freedom, yes, but this too is essential.

BR: What about all the new seminaries?

Naylor: True, there are many new ones and things will be altered some. However, this makes it necessary to search for the character of an institution — to see and know what we stand for. Southwestern still has the same commitment, still maintains its integrity and is still identified with the Southern Baptist Convention. Let me say, it is a tragedy for schools to see a need for independence. I fear for our institutions. They face heavy days ahead. Our colleges and seminaries had a large part in making the Southern Baptist Convention what it is. It's tragic to see this thirst for independence. We need the schools, they need the convention.

BR: What about the direction the SBC is following?

Naylor: Since 1933 I haven't missed going to the Southern Baptist Convention meetings. To me it is important, and I have analyzed 60 conventions. In fact, I will write a book on this — *The SBC, 1933-1994* — and I was there. Just wait and read the book.

BR: Will the conflict continue?

Naylor: Well, in the first place the principles are not in conflict. There may be a perception of conflicts of personalities. From my

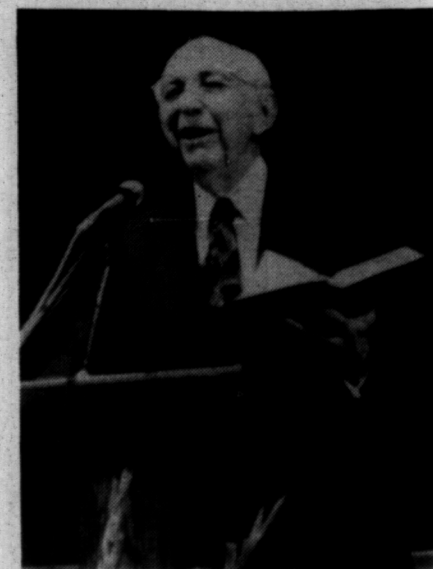
beginning pastorate in South Carolina (and my wife is from Virginia) I have supported our great convention.

BR: What word do you have for young preachers today?

Naylor: First, be sure of your call. Success as the world knows it is not the main thing. You want the approval of God. Preach the Word and love his church. Be faithful; have some real values and convictions about your life, your family, the Lord's work. It has always been a source of strength to me to be able to say, "The best I know, I'm where God wants me."

BR: You are 86 years old. What's next in your life?

Naylor: Just what I've done today — preaching the Word. Mine is an open-ended call. I've preached over a thousand times since I retired. Lord willing, I'll preach 'til I die.



Robert Naylor

Mississippi Baptist men help with Haiti food distribution

By Tim Nicholas

"A trip to Haiti will cure a lot of self pity," reported Talmadge Smith, a member of a team of 13 Mississippi Baptist volunteers who went to Haiti Jan. 20-Feb. 4.

The trip was to Haiti's capital city of Port-au-Prince to participate in a feeding program engineered by the Haiti Baptist Convention in conjunction with the Southern Baptist missionaries there.

The feeding program consisted of purchasing staples on the open market in large quantities. Volunteer crews repackaged them into family packs for delivery to the churches, which distributed them in their communities. The family packs included about two pounds each of flour, rice, and pinto beans, plus a half gallon of cooking oil and a gospel tract in Creole, the common language.

These people are not starving — at least not in the simplest sense of the word. But of the 7 million population, it is estimated that more than 5 million are chronically malnourished.

Malnourished mothers have smaller, less developed children; people don't live as long — men in Haiti only have a life expectancy of 55 years.

On top of this is the fact that life is hard. People walk everywhere carrying tremendous burdens. Men hitch themselves to oversized carts, pulling loads that would stagger an ox. Word was that such men only survive five years after beginning such work.

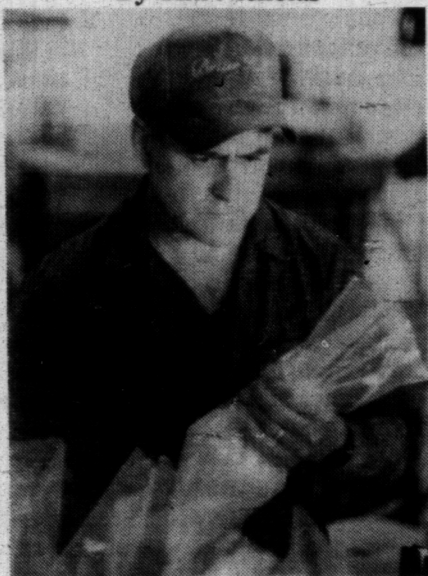
More than a million of the people live in Port-au-Prince — nose to elbow. It seems each one has about a square yard of space along a street, re-selling something. It could be gum packets, some kind of fried meat, or ice bought minutes before. They have to sell fast with 95 degree temperatures in February.

Sure, the people won't freeze, but the mosquitoes have plenty of victims at night, while the flies torment throughout the day. Goats running up and down the streets alongside the open sewers kick up constant dust storms. People drive like maniacs, passing on crowded two lane streets as pedestrians and vendors dodge death. U.S. military vehicles parade through town with automatic weapons at the ready.

The recent embargo which prevented commerce with the rest of the world seems only to have aggravated the problems in Haiti. Trying to force a change in government, the embargo kept the common folk from food.

Slash-and-burn farming techniques, coupled with less than 36 inches of annual rainfall, have caused Haiti to be labeled by the United Nations, according to SBC missionary Mark Rutledge, as "an ecological disaster area," and "unsalvageable."

"You can't have a heart and not be moved," said Virginia volunteer Rodney Johnson. John Henry of Florence added, "We feel needed, helping them do what they can't do



John Henry, a member of Briar Hill Church in Florence, was one of the 13 Mississippi volunteers in Haiti. When he got a letter from the state Brotherhood stating the need in Haiti, "I'd already prayed about it. I knew I wanted to go," he said. Henry took vacation time to go.

for themselves."

The national Baptist convention decided to help the people by providing the high protein food immediately after the embargo was lifted. Each Baptist church provided lists of families in its neighborhood. The first food went to one-parent families, the aged and infirm. At first, each family received six packages. Then the churches decided the food could go farther if they only distributed three packages.

The program began in November. By early February, the recipient list had reached about 10,000 families and 40,000 individuals. Church leaders reported that people had never been so receptive to the gospel as they were after the food distribution project.

The distribution is slated to continue through March. At that point other projects will come on line, including water well drilling and maintenance, experimental farming, and goat herd improvement.

"It's a labor of love," said volunteer coordinator Harry Campbell, who, with his wife Nancy, lead the volunteer teams. Campbell reiterated what Southern Baptist hunger fund promoters have been saying for years: Every penny donated for world hunger relief goes to world hunger relief — none for administration, none even for volunteers who distribute it.

Volunteers delivered food packs to nearby churches as well as to churches 10 miles off the nearest paved road. One delivery was made to a little community at the head of a mountain trout stream. Verdant vegetation sprouted for about 100 yards on each side of the water. Beyond that the land returned to its browns and grays, sparsely planted if at all.

Felix McElhane of Coldwater made a run to a distant village. "Every time we'd slow down, someone would be rubbing their stomach with their hand out. I don't believe any of them have ever gone

to bed fully fed.

"From their body language and the looks they give, the people are appreciative," said Campbell. Many would pose for pictures of the distribution.

Mississippians included Bobby and Dixie Kennedy of Wesson, who gave the trip to one another as Christmas presents. Half of the Mississippians' expenses were borne by the Mississippi Disaster Relief program administered by the Brotherhood Department of the Mississippi Baptist Convention Board.

If going to Haiti, said Bobby, "doesn't melt your heart and make you grateful for what you've got, something's wrong with you."

Volunteer Jim White of Jackson, a retired pilot, said, "I'm 74 years old. If I'd started this long ago, think of what I could have done." He added, "It's not only what we can do for these people. It enriches our lives."

Mississippi team leader Steve Griffin, pastor of Bogue Chitto Church in Tylertown, had an opportunity to preach in one of the churches. Said Griffin, "I shared hope in Haiti and that hope is Jesus Christ."

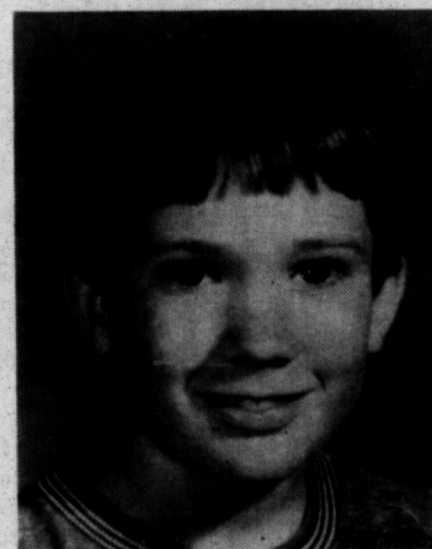
Others on the team included Billy Therrell, Braxton; Joe Crow Jr., Vicksburg; O.D. Martin and Robert Jones, Tylertown; Tim Nicholas, Clinton; and Robert Bennett Jr., Indianola.

Missionaries, Panamanian Baptists support Nicholsons in son's death

CORONADO, Panama (BP) — They held hands and prayed. That's how friends and family spent much of the night Jan. 28 in the Coronado, Panama, home of Southern Baptist missionaries Glenn and Pauline Nicholson.

There wasn't much else anyone could do until daybreak. Then rescuers would resume the search for the Nicholsons' 14-year-old son, Andrew. About noon on Jan. 28 a swarm of African killer bees had driven him over a cliff in Panama's Chame Mountains. Andrew, who was allergic to bees, hadn't been found yet.

In the Nicholsons' family room



Andrew Nicholson

Thursday, February 16, 1995

BAPTIST RECORD PAGE 5



Three Haitian women receive family packs of food staples distributed by the local Baptist church in Frettas, a mountain village about an hour's drive from the nearest paved road or electricity. See story at left. (Photos by Tim Nicholas)

Texan makes gift to fight porn, violence aimed at kids

FORT WORTH — Ruby Key's \$10,000 contribution to "Covenant," a children's anti-pornography/anti-violence media watchdog group, is the largest the fellowship has received to date.

Key, a vivacious woman in her 80s who attends First Church in Athens, Tex., said, "Being able to give to further God's kingdom, especially when that gift is going to be used to help children, is a great blessing."

"I've always believed in giving but wasn't in a position to do so early in my life," she added.

Covenant accomplishes its mission in three positive ways: 1) by educating and informing families on the positive and negative aspects of media; 2) by raising funds for the production or acquisition of quality Christian family values programs for ACTS and FamilyNet; and 3) by commending the good in commercial media.

that night, fellow Baptists hoped for a miracle. "Lord, we don't know where Andrew is," prayed a Panamanian Baptist teenager and friend of Andrew's, "but if he's cold, give him warmth. If he's hot, give him coolness."

The teenager and his family were among the first Panamanians to arrive at the Nicholsons' home that night as word of the accident spread. Other Panamanian Baptists came and went throughout the night. They offered prayers and encouragement.

"They came by the house all night long. It was incredible. One family after another came," Southern Baptist missionary Brenda Bayer, from Clinton, Ark., said in a telephone interview. Bayer stayed that night with Mrs. Nicholson, from Cherry Valley, Ark., and son, Nathan, 16, at the family's home.

Meanwhile, Glenn Nicholson, from Forrest City, Ark., spent the night at a mountain campsite with some missionaries from Andrew's school, Escuela Hogar Misionera, operated by the New Tribes Mission for missionary children.

They kept a fire going, hoping Andrew would see its light if he were still alive. A friend of Andrew's, New Tribes missionary kid Andrew Scoble, 16, also had been injured in the attack. He sus-

tained several hundred bee stings while the boys were climbing together, but Scoble was able to flee to safety.

Rescuers found Andrew's body about 7:30 a.m., but it took them until noon to recover it because of the bees and steep, rocky terrain. An autopsy revealed he died of bee stings, rather than the fall of more than 100 feet.

Mary Forbes, International Service Corps volunteer whose 17-year-old grandson died in early January, recalled offering words of encouragement to Mrs. Nicholson:

"I said, 'I know you feel like your heart will burst, that you don't know how you'll go on living. But the Lord will take you through this. You won't ever get over it, but you'll learn to live with it as best you can.'"

Back in Panama, the Nicholsons' colleagues are working through their own grief as well.

"It was such a traumatic death," said Mrs. Bayer. "It certainly makes us question things because we're human. But we know the Lord will take this and somehow bring some good from it."

In lieu of flowers, the family requests memorial gifts be sent to the Panama Baptist Mission, through the SBC Foreign Mission Board, P.O. Box 6767, Richmond, VA 23230-0767.

One group seeks "real choices" —

Abortion alternatives leave women abandoned

By Terry Mattingly

WASHINGTON (BP) — Everyone was proud when the minister and his wife announced they were expecting a third child, long after the births of their teenaged son and daughter.

After all, the father preached "family values" and opposed abortion. Then his 16-year-old daughter became pregnant and, with her mother, tearfully broke the news to her middle-aged father. His response provides one of the most gripping passages in *Real Choices*, by journalist Frederica Mathewes-Green. The book was based on national research sponsored by the National Women's Coalition For Life.

The coalition, consisting of 14 groups with a total of 1.3 million members, was formed in 1992 and includes at least 250,000 women who have had abortions.

"The most humiliating thing that can happen to a man is for people to know that his wife is cheating on him," said the father. "The second most embarrassing thing is for his daughter to get knocked up. I can't allow this. You have to have an abortion."

The daughter resisted. Her father insisted. So she had an abortion. She summed up her story in two agonizing sentences: "I never knew he would act that way when I was in trouble and needed him. If I can't turn to my dad, who can I turn to?"

After studying years of work on both sides of the abortion debate, Mathewes-Green believes it's time for many anti-abortion activists in conservative churches to stop shouting and to begin listening. She thinks many outspoken defenders of abortion rights, including those in church pews, need to stop and listen, too.

Mathewes-Green recorded many painful stories during confidential group sessions in Los Angeles, Cleveland, Chicago, Phoenix, Tampa, Boston, and Washington. Organizers of the "Real Choices" project also sent 1,860 surveys to full-time activists who work in pregnancy care centers. The core of this survey was based on 1988 research by a group linked to Planned Parenthood.

The goal of the "Real Choices" project was to learn what genuinely pro-life

churches and groups could do to discourage abortions.

Asked what kind of issues trouble the women they see in counseling, the item mentioned most often by pregnancy center leaders was: "Adoption appears too difficult." The second most common problem was that the unborn child's father was absent, undependable, or unsupportive. Next came a list of concerns linked to finances, careers, school, parents, and child-rearing.

However, one subject dominated the small-group sessions — relationships. Time after time, women said they had abortions to please or placate men or at the insistence of one or both parents.

"Women's stories ... reveal that abortion was often not a free choice but a forced choice, coerced by the threats or coldness of her lover or her parents," writes Mathewes-Green. "That admission would logically

require that abortion be revealed as, not a victory, but a capitulation."

The bottom line: Efforts to prevent abortions should center on befriending women, not threatening them. This is crucial in an age when pro-life activists are seeking positive strategies to counter the bloody acts of violent extremists.

A recent newsletter from the National Pro-Life Religious Council cites statistics claiming 79% of women who have abortions say they are Christians; 29% attend church each week. In her book, Mathewes-Green notes one in six women who have an abortion is a "born-again" Christian. The rate of abortions among Catholics is the same as the national average.

Mattingly, who writes a weekly religion column for Scripps Howard News Service, teaches communications at Milligan College in Tennessee. Used by permission of the author.

First person...

Abortion is no quick fix

The following first-person account, by a young woman who underwent an abortion, was told to Carla Donoho, director of family ministries for Salem South Association, Mt. Vernon, Ill.

MT. VERNON, Ill. (BP) — No flutters across my stomach. No more morning sickness. No movement. No sonograms. No doctor visits. No labor or joyful day of meeting my baby. It's all gone. What's left? A dead child, the memory of a beating heart, and nightmares of the worst day in my life.

For my family, abortion was a quick fix. For me and my baby... a bad, bad mistake.

I was 16 years old when I became pregnant. I was so sick my mother knew I was pregnant even before I took a pregnancy test. I was three months pregnant when she finally insisted I take the test. I kept denying being pregnant, but she knew.

When I finally took the pregnancy test and it came back positive, the first thing my mom said to me was, "I'll call and make an appointment for an abortion." She did just that! However, they would not let her make it because I had just turned 17.

When she picked me up from school that day, we went straight home. She told me I would have to make the appointment. When I told her I wanted to keep my baby, she became hysterical. She made threats to tell the rest of my family, to kick me out, and never have anything to do with me again.

Afraid of losing my family, I made the appointment. She stood right beside me to make sure I really called. I cried the whole time I was on the phone. I could hardly get a word out.

Friday night I stayed up all night and cried. My eyes were so swollen I could hardly open them. Saturday came and I had to be at the clinic at 8 a.m. I didn't even change my clothes; I just got up and went. My mother kept saying, "Stop crying or they're not going to do it."

When we got there, there were protesters in front of the gate. They called me obscene names, "baby killer," etc. I remember one lady stepped up to my window and pressed a picture of an aborted

baby right in my face.

When we finally made our way through the gate, with police escort, we went inside. That's when the worst part of the nightmare began. The clinic was a small one in downtown Atlanta. It was the coldest place I think I've ever been.

When they called me back to start prepping me for the surgery, I began crying again. By the time the nurse was done taking my blood, they had a social worker in the room talking to me. She wanted to make sure I wasn't being forced or blackmailed. I was so hysterical I had to sign a release form to allow my mother to sign all the papers. I made the social worker promise she would stay with me.

They then put me on a stretcher and wheeled me into the operating room. The only thing that separated me from the other operating rooms was a curtain. It reminded me of something from a Nazi camp. Just when I turned my head to see my baby on the sonogram, she pushed her arm across my chest, forcing my head down. The anesthesiologist put me to sleep.

The next thing I remember is waking up crying and hearing the social worker talking to the nurse. She told her I cried through the whole procedure.

Since that experience I have tried to commit suicide several times. I tried using drugs and alcohol to ease the pain. I even tried to just block out that day from my memory. Nothing helped get rid of that experience and all the emotions that followed — until I accepted the Lord as my Savior and asked for his forgiveness.

Knowing what I know now, I believe if those women had been outside the clinic praying for me instead of tormenting me, my baby would have had a better chance of living. I believe in "pro-life," but I believe in the power of prayer, not hostility and violence.

There is not a day goes by I don't think of my baby girl. Sometimes I talk to her as if she were still inside me. Then reality quickly reminds me that she's not. I miss her so much! The only thing that helps me deal with the loss is knowing she is with the Lord.

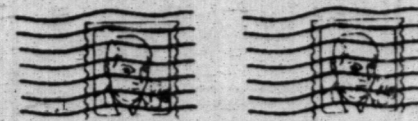
Is abortion a quick fix? No, it's not a "fix" at all.



COMPASSIONATE RESPONSE — The Home Mission Board's alternatives to abortion ministries staff stresses the need for a compassionate response to the abortion issue. Suggested responses include supporting a crisis pregnancy center, writing elected officials about life issues, praying, and providing quality books on related subjects to local libraries. (HMB photo)



Letters to the editor



Painful recovery

Editor:

Thank you to Mississippi Baptists for your prayers, notes, and concern for us after Keith was shot in the shoulder and chest by a shotgun-wielding robber as he was returning home from teaching. Keith continues to undergo daily treatment. The treatments involve cutting out layers of dead tissue and hard scrubbing. This is extremely painful, and even with injections of morphine, it is sometimes unbearable. We are thankful that Dr. Ariadna Cifuentes (a Guatemalan Christian) comes to the house every

day for this treatment. Please continue to pray for Keith as he faces this daily ordeal. Also pray for Dr. Cifuentes as she continues to treat Keith. We are all looking forward to the day when she can come over and just drink a cup of coffee with us.

The members of the Baptist churches in the area have been very supportive and considerate. Keith was able to preach on Sunday afternoon to a full house at Llano de Pinal church. His arm has gained enough strength that he was able to drive the car to Llano (15 minutes). Unfortunately the arm is not yet strong enough for him to get the car

into reverse. Dr. Cifuentes tells us that he will regain 100% use of his arm in time! During the day Keith spends much of his time resting and recuperating from the daily treatments.

Right after being shot Keith prayed for his life and God was gracious. The first week he prayed for recovery of his arm and God is being gracious. Please pray with us that God will give direction in our plans for future ministry. We have no doubts that our Lord will be gracious in this request as well.

Keith & Penny Stamps
Quetzaltenango, Guatemala

Spirit versus Word

Editor:

In the Feb. 2 edition, under the "Capsules" section, a story was written about a Baptist Student Union director at the University of Arkansas, Little Rock. The story told about Dan McCauley who stepped down because of questions

about his beliefs. According to the story, Don Moore (executive director of the Arkansas Baptist Convention), said that McCauley believes the Holy Spirit, not the Bible, is the final authority for the Christian.

Well, it is true that the Holy Spirit is the final authority for Christians (Luke 12:12). This fact reinforces the statement that the Bible is the final authority for Christians, because the Bible was inspired by the Holy Spirit (2 Peter 1:20-21). Since the Holy Spirit is the Christian's final authority, the Holy Spirit-inspired words of the Bible are also included as the Christian's final authority.

Paul D. Rogers
Collins

Editor's Note: Many strange things have been done because of what a person perceives as "the Spirit's leadership." When there is a contradiction, you'd better follow the Bible.

Are we compromising?

Editor:

I have a growing concern that I need to share with other Christians, particularly Southern Baptists.

My problem is with Super Bowl Sunday, or, as some are calling it, "Soup-er Bowl Sunday." Several Southern Baptist churches put notices in our local paper that the football game would be shown at

church with food, fun, singing, devotionals, etc., provided before the game and during halftime. These situations seem to be growing each year. I also recall that someone is publishing kits to help churches plan for this particular day.

The first time this was planned at my church, I thought it sounded great. But then, a friend of another denomination observed that Southern Baptists seemed to be joining the crowd.

My question is: Has God changed his commands about the purpose of the Lord's day? Has he directed his church to become a sports arena? Is not the church rationalizing that this compromise with secular Sunday activities is appropriate because it may keep church members coming to church that day?

When, eventually, other such events that attract millions of people occur on Sunday, will we compromise each time and turn the Lord's day into many "spectacular events?"

Would Jesus attend, or would he drive out whatever was not honoring God in his house?

I am a sports fan, but I have been led to look at my priorities and resist compromises that may weaken my church's witness. Is anyone else concerned about this?

M.L. Jones
Saucier

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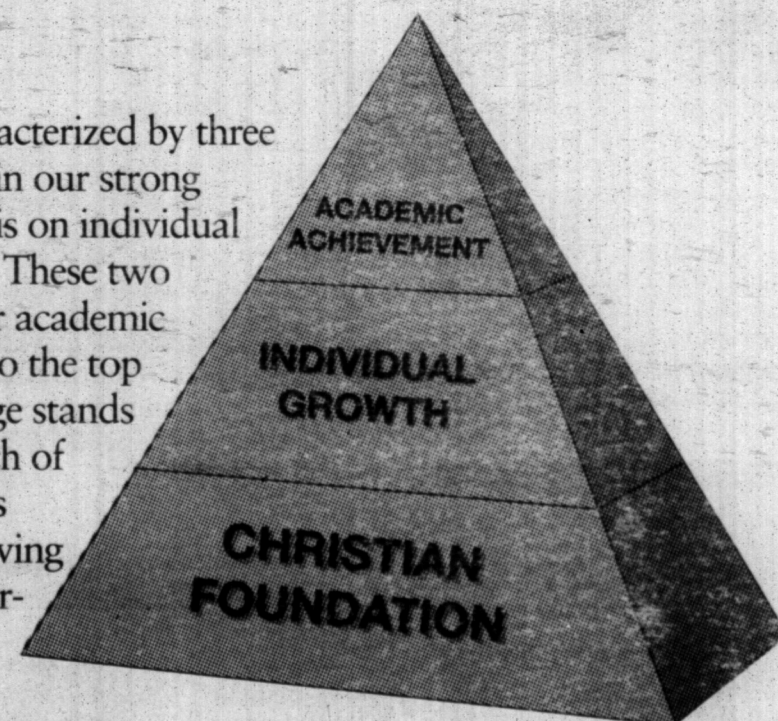
We remodel & paint



Mississippi College

Baptist Seminary, College and School Day February 19, 1995

The strength and promise of Mississippi College can be characterized by three tiers. At our base is a solid Christian foundation, deeply rooted in our strong Baptist heritage. The heart of Mississippi College is our emphasis on individual growth—from our students and alumni to the faculty and staff. These two qualities combine to reach the pinnacle of achievement, superior academic programs. It is this excellence which drives Mississippi College to the top of national Christian higher education circles. Mississippi College stands today as a testament to your vision, courage, and support at each of these levels. Were it not for the base, however, the other qualities would not be as strong. Mississippi College is committed to moving into the 21st century with a solid Christian foundation in cooperation with Mississippi Baptists.



Just for the Record

Mississippi College (MC) invites all local area high school juniors and seniors to experience campus life by attending Preview Day, Feb. 24. "Preview Day is an opportunity for students... to 'test-drive' the institution," said Jim Turcotte, director of admissions. A reception for parents will be hosted by Howell W. Todd, MC president; a luncheon will feature the Baptist Student Union's singing group, Vision. To pre-register or for more information, call (601) 925-3240 or (800) 738-1236.

BIRMINGHAM, Ala. (BP) — **Woman's Missionary Union** customers can now call a toll-free number to place an order, check an existing order, or make inquiries. The new number, 1-800-WMU[968]-7301, came on line in January. Customers also may fax orders to Birmingham. The number is (205) 995-4840.

The Teletals of Nashville will be in concert Feb. 18 at 7 p.m. at **New Prospect Church**, Sebastopol. They will also perform at **New County Line**

Church, Edinburg, Feb. 19 at 11 a.m., and at **Ludlow Church** Feb. 19 at 6 p.m. Love offerings will be taken. For more information, call (601) 654-3702.

Providence Church, Jayess, will have dedication services for its new sanctuary on Feb. 19. Activities will include a dedication sermon, 11 a.m.; covered dish lunch, noon; and dedication services, 1:30 p.m.

A World Missions Conference will be held at **Flag Chapel Church, Jackson**, Feb. 19-22, at 7 p.m. Speakers scheduled are Rick Moore, pastor, Victory Church, Pass Christian, Sunday; James Crumpton, president, Maranatha Missions, Natchez, Monday; Dan Carr, pastor, Faith Church, Gulfport, Tuesday; and Richard Geisler, missionary to Japan and Dape Glisson, missionary to Africa, Wednesday.

University Church, Hattiesburg, conducted an alternative gift fair. Shoppers visited booths representing Habitat for Humanity, Heifer Project International,

American Bible Society, Boys and Girls Clubs, Breadbasket, and other local and national agencies. Customers paid for items from a shopping list of needs of the organizations. Youths collected \$6,000 from a rummage sale as a part of the fair. Proceeds will go to World Hunger aid.

Graceway Church, Jackson, will hold a series of preaching meetings, Feb. 20-22 at 7 p.m., led by Erroll Hulse of Yorkshire, England. Hulse is editor of the bimonthly publication, **Reformation Today**, and has authored several books. For more information, contact Thomas Winn, Graceway pastor, at (601) 371-6831.

Union Church, Picayune, will have dedication services for its new worship center on Feb. 19 at 10 a.m. A covered dish meal will be served on the grounds at noon. Terry L. Ledbetter is pastor.

Promise Keepers will meet at **Castlewoods Church, Brandon**, on Feb. 18 at 8 a.m. Larry S. McDonald is pastor. Call 992-9977 for more information.

Accompanying the group were Robert Fleming, orthopedic surgeon, Marrero, La.; and Steve McCollum, anesthetist, Selma, Ala.

Bea Bond, Poplarville; Clarice Keaton, Bush, La.; and **David Lossett, Carriere**, prepared meals. **Jennifer Bennett, Greenville**, conducted a puppet ministry. **Allan Mapp, Macon**; **Gonzalo Rodriguez, Kenner, La.**; and **Joe Lovelady** served as evangelists at the clinic sites, recording 197 decisions.

Wordie Carroll, Poplarville, assisted the Antioch Church at Tela in painting its education building.

An evangelical crusade sponsored by five Tela-area Baptist churches was conducted at a Tela gym for three nights. Attendance each night was 600-700. Evangelist for the crusade was Honduras' only Baptist home missionary. The crusade netted 18 professions of faith and 40-50 rededications.

Brad Boatner memorial mission effort returns from 11th trip to Honduras

The Honduras Mission Team sponsored by Pearl River Association Brotherhood returned Jan. 27 from its 11th trip to minister in the Tela area on the Caribbean coast of Honduras. This group was named the Brad Boatner Memorial Mission Team, in honor of the 17-year-old Brandon youth who was killed last year when the truck in which the group was traveling overturned. The mission group visited the river bank site of last year's accident.

The group, under the direction of **Carl Myers of Poplarville**, and **Joe Lovelady of Oxford**, conducted clinics at seven different locations in rural schools and churches and in a church at Tela.

Three clinic sites were set up in churches constructed partially by the group on previous trips. Those sites were: Tornabe, a Garifuna community on the Bay of Honduras; San Francisco, a small mountain village; and Los Patos, on a palm plantation.

The medical group ministered to 4,358 patients. Those volunteers were: **Michael Albert, Pearl**; **Martha Dickens, Madison**; **Richard Long and W.F. Stringer, Poplarville**; and **Dr. Castro of El**

Progreso, Honduras. Assisting them were: **Ann Stringer, Poplarville**; **Betty Lovelady, Oxford**; **Susie Butler, Mary Allen Warrick**, and **Janet Kremer, New Orleans**; **Paula Murray, Covington, La.**; **Kristie Loughrige, Brandon**; and **Linda Coburn, Selma, Ala.**

The dental team under the direction of **Jeep Sneed, Eupora**, saw 290 patients. He was assisted by **Mark Moore, Carthage**; **Liddie Mitchell and Jennifer Lyle, Starkville**; **Frank and Ryan Reese, Boyle**; and **Janet Shoffner, Carthage, Texas**.

Danny Clifton, Louisville; **Tommy Jarvis, DeKalb**; and **Nell Shaw, Steens**, ministered optically to 700. Pharmacist **Mike Burr** of Lagrange, Ky., with his helpers — **Francis Moody and Katie Carroll, Poplarville**; and **Vicki Brunson, Pensacola, Fla.** — distributed prescribed medications.

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Revival Dates

Harrisville (Simpson): Feb. 20-22; morning services at 11; covered dish lunch following services; **George Meadows, Mt. Olive**, evangelist; **George Puckett, Mendenhall**, music; **Dennis E. Allen**, pastor.

Friendship, Aberdeen: Feb. 26-March 1; Sunday, 11 a.m. and 6 p.m.; Mon.-Wed., 7 p.m.; **William Blackburn, Fort Smith, Ark.**, evangelist; **Hubert Greer, Wesson**, music; **Todd Bowen**, pastor.

Baxterville, Lumberton: March 5-10; Sunday, 11 a.m. and

6 p.m.; weekdays, 7 p.m.; **Larry Robertson, Poplarville**, evangelist; **Bobby Shurden, Hattiesburg**, music; **Mark Sheffield**, pastor.

First, Flora: March 5-8; Sunday, 10 a.m. and 7 p.m.; Mon.-Wed., 7 p.m.; **Jimmy Russell, Pontotoc County**, evangelist; **Tommy and Carol Joy Sparkman, Clinton**, music; **Rickey Blythe**, pastor.

New Zion, Crystal Springs: March 19-22; services, 7 p.m.; **Howard Peak, Fulton**, evangelist; **James Beasley, Crystal Springs**, music; **Leroy J. Brewer Jr.**, pastor.

First, Belzoni: March 19-22; Sunday, 11 a.m. and 6 p.m.; Mon.-Wed., 7 p.m.; **Matt Buckles, Baptist Convention Board, Jackson**, evangelist; **Richard Smith, Ripley**, music; **Tom McLaughlin**, interim pastor.

Westwood, Meridian: March 26-29; Sunday, 10:30 a.m. and 6 p.m.; weekdays, noon-12:45 p.m. with lunch available and 7 p.m.; **Tommy Jones, Meridian**, evangelist; the **Brad Jones Family**, music; **David Mitchell**, pastor.

Cloverdale, Natchez: Feb. 19-22; Sunday, regular service times; Mon.-Wed., 7 p.m.; **Tommy Green, Columbus, Ga.**, evangelist; **Price Harris, Shreveport, La.**, music; **David McGuffee**, pastor.

James L. Sullivan Day

Tylertown Baptist Church — Feb. 19

the former BSSB president & Tylertown native will conduct:

morning worship, 11 a.m. question-and-answer period, 1-3 p.m.
For more information, contact O.J. Seals, minister of education: (601) 876-3436

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For more information, contact Keith Wilkinson, Sunday School Department, Mississippi Baptist Convention Board, (601) 968-3800/(800) 748-1651.



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Staff Changes

Thursday, February 16, 1995

BAPTIST RECORD PAGE 9

Ebenezer Church, Choctaw Association, has called **Bill Clark** as pastor effective Feb. 5. The church voted to reactivate after being closed for four years.

Yale Street Church, Cleveland, called **George Williams** as music minister on Feb. 5. He is a senior at Delta State University.

Colonial Heights Church, Jackson, has called **James D. Randall** as minister of students, effective March 19. He currently serves as minister to youth and children at Ancient City Church, St. Augustine, Fla. Originally from Shreveport, La., Randall is a graduate of Liberty University in Lynchburg, Va., and Southwestern Seminary, Fort Worth.

Wood Springs Church, Choctaw Association, has called **Frank Tillery** as pastor. He lives in Maben.

Concord Church, Ackerman, has called **Roger Griffith** as pastor. He formerly served Hopewell Church, Choctaw Association.

Gus Merritt retired as pastor of **Clarke-Venable Memorial Church, Decatur,** effective Jan. 1. He served as pastor from October 1975. He also pastored churches in Alabama during his 42 years in the ministry. Merritt is available for pulpit supply, interim pastorate, and Bible studies. His address is 108 Oak Street, Newton, MS 39345; telephone (601) 683-2886.

Lottie Moon Gifts

Yale Street Church, Cleveland, met and passed its goal of \$1,000. Jimmy Sellers is pastor.

Carmel Church, Monticello, exceeded its goal of \$1,000. The total amount received was \$1,080.

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Ted Bowlin is pastor.

Belden Church, Lee Association, received \$5,500 which included \$490 given through the Lottie Moon post office, for the delivery of Christmas cards by the Acteens and GAs. As a Christmas gift to Jesus, the Children's Department gave a special offering that purchased pew pencils for the church. The children also made fruit baskets for Don Baggett, pastor; Mark Bean, associate pastor; and Billy Joe Scott, minister of music.

First Church, Rolling Fork, will honor its pastor, **Reese Kyzar**, and his wife on March 5 on the occasion of Kyzar's retirement. There will be a special worship service at 11 a.m. and a reception from 3-5 p.m. Kyzar is a graduate of Mississippi College and Southeastern Seminary in Wake Forest, N.C.



Kyzar

Ordained in 1948, he has served churches in Sunflower, Attala, Smith, Franklin, and Bolivar counties. He has pastored First, Rolling Fork, since 1959. He currently serves Sharkey-Issaquena Association as moderator, and is on the Mississippi Baptist Convention Board and its executive committee. For more information, contact the church at (601) 873-2862.

D. Elton Trueblood, often quoted Quaker theologian, died Dec. 20 at age 94. He wrote 37 books during his ministry.

Bill and Carolyn Smith have retired from active missionary service in Brazil after 32 years. They are now in Mississippi working with the Personnel Enlistment Department of the Foreign Mission Board, SBC. They can be contacted at 307 Lynwood Circle, Long Beach, MS 39560 or call (601) 865-0614.

KANSAS CITY, Kan. (BP) — **Molly Marshall**, who resigned from Southern Seminary's faculty last year in a controversy with President R. Albert Mohler, has accepted a faculty position at Central Baptist Theological Seminary, Kansas City, Kan. Central is affiliated with the American Baptist Churches, U.S.A., and students also are enrolled there in connection with the Cooperative Baptist Fellowship, an organization of Baptist moderates.

Michael Knowlton Shaw was ordained a deacon at Spring Hill Church, Waterford, Jan. 22.

Chapel Hill Church, Metro Association, held ordination services on Jan. 22. Ordained were



Three Mississippi College students were recently awarded scholarships by the Mississippi Federation of Music Club-Student Auditions. Each winner received \$600 to go towards tuition to the school of the recipient's choice for the fall of 1995. From left are **Chris Crook** of Amory, winner of the organ category, student of Billy Trotter; **Amy Albritton** of Leaned, winner of the female voice category, student of Gerald Claxton; and **Phillip D. Hill** of Jackson, winner of the male voice category, student of Richard Joiner.

Mike McDonald, minister; **Royce Dowe**, deacon; and **Harold Johnson**, deacon.

also had roots in the Magnolia state.

FORT WORTH (BP) — Southern Baptist pastor, humorist, and encourager **Dennis W. Swanberg** has been named special assistant to the president for seminary relations at Southwestern Seminary. He will come to his new position after four years as pastor of First Church, West Monroe, La.

ARKADELPHIA, Ark. — **Retired Southern Baptist missionary Charles Hampton** died Jan. 31 after suffering a heart attack while in Houston. Hampton, 73, and his wife, the former Evelyn Harden of Helena, Ark., were appointed by the Foreign Mission Board in 1976 for service in Ethiopia. Civil war in that country caused them to be reassigned to Cape Town, South Africa. He is survived by his wife and four grown children.

Martha Pope Trotter, a Mississippian, has written a book, **Faithful Servants**, the story of the Florida Woman's Missionary Union. The book is dedicated to her late husband, Bob Trotter, who

William Carey College announces its nominees for the eighth annual Higher Education Appreciation Day/Working for Academic Excellence program. **Grant Guthrie** of Oak Grove was recognized for his scholastic performance and **Beth Richmond**, professor of education, for her experience and teaching record. They were honored in Jackson on Feb. 14 by the Mississippi state legislature.

LOUISVILLE, Ky. (BP) — **W.A. Criswell's alma mater** paid tribute to the legendary Baptist pastor Feb. 7 by presenting him the institution's highest honor. Criswell, senior pastor of First Church in Dallas, received the E.Y. Mullins Denominational Service Award from Southern Seminary, Louisville, Ky., during a chapel service. Southern Seminary President R. Albert Mohler Jr. called Criswell the seminary's "most famous living alumnus." During 50 years of ministry at First Church, Dallas, Criswell "established that pulpit as a bulwark of evangelical biblical exposition that is both scholarly and passionate," Mohler said. Criswell, he said, is "uniquely qualified" for the award named in honor of the seminary's fourth president, who served from 1899 until his death in 1928.

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Uniform Suffering for others



By Greg Potts
Matthew 27

Suffering is a part of life. The Bible is filled with accounts of people who suffered even though they were living for the Lord. Joseph suffered as did Job and Paul. Our text tells us of the suffering our Lord endured for the salvation of mankind.

Hebrews 4:15 says, "For we do not have a high priest who cannot sympathize with our weaknesses, but One who has been tempted in all things as we are, yet without sin."

The greatest demonstration of the suffering of our Lord was his crucifixion. Man has never devised a method of execution which surpassed crucifixion in bodily suffering. Roman law forbade it for Roman citizens (Hobbs, *An Exposition of the Gospel of Matthew*, Baker: Grand Rapids, p. 395).

The Roman custom was to strip the victim naked. Jesus was then made to lie down with his arms stretched along the crosspiece. His arms and legs were jerked out of joint and his hands were nailed to the crosspiece. His body was then suspended only by the nails. The crosspiece was fastened to the upright pole, and his feet were fastened to the cross with large spikes. He remained suspended there for hours. Sometimes, it took days for a victim to die. But Jesus remained there for six hours, from 9 a.m. until 3 p.m., before he died (Hobbs, p. 395).

This lesson deals with Jesus' crucifixion.

The suffering of the Lord (vv. 27-31). Jesus was taken by the soldiers of the governor into the Praetorium which was Herod's palace. There, the entire Roman cohort gathered around. They stripped him and put a scarlet robe on him.

It was customary to mock condemned criminals before their execution. Jesus had been condemned as a king. The soldiers determined they would fit their mockery to the occasion. A king should have a robe, so they put a scarlet robe on Jesus. This was the closest thing to royal purple that they had. It was probably a military cape which belonged to one of the soldiers.

Next, they placed a crown on his head because a king was supposed to have a crown. The crown was made of thorns growing in a bush close by. They placed the crown of thorns on the Lord's head and pressed it down so that it pressed into his flesh. Then, some soldier grabbed a reed that was growing nearby and placed it in Jesus' hand. The humiliation was now complete! Jesus suffered all of this for us!

Strength for the Lord (vv. 33-34). As they arrived at the site of the crucifixion, Jesus was given wine mingled with gall to drink. This was to serve as something of a narcotic to deaden the pain of crucifixion but the Lord refused it. In doing so, Jesus would endure the full agony of crucifixion as he died for the sins of the world.

When we experience suffering, we can take comfort from our Lord. Just as he endured the suffering on the cross, God will enable us to face the storms of life. The apostle Paul prayed three times that the Lord would remove his thorn in the flesh. However, instead of removing it, the Lord assured Paul, "My grace is sufficient for you, for power is perfected in weakness" (2 Cor. 12:9).

It has been said that Daniel was not saved from the lion's den but while in the lion's den. Shadrach, Meshach, and Abednego were placed into the fiery furnace and the Lord walked with them. As a result, there was not even the scent of smoke on their bodies. God provides strength in suffering.

A song for the Lord (vv. 35-38). The Bible says that Jesus was crucified between two thieves. He was crucified for the sin of mankind. Jesus died for you and me. The apostle Paul said, "... while we were yet sinners, Christ died for us" (Romans 5:8). If the Lord had never done anything else for us, he had already done enough. But he has done so many other things for us. Because of who he is and for all he has done for us, we should praise him.

Potts is pastor, First Church, Vancleave.

Bible Book Judgment on Judah's leaders



By Sylvia Fleming
Jeremiah 21-25

Oh, what a sad day it was in Judah when King Josiah died. At the king's death his third son Shallum (Jehoahaz) was successor to the throne. Because of Shallum's evil tendencies, he was dethroned after three months and carried in chains down into Egypt. Then, Jehoiakim (Eliakim) was placed on the throne in Shallum's stead. He departed from the only living God whom his father had so faithfully served and took the nation back into idolatry.

Not only was he involved in idol worship, but he also lived in repugnant luxury. Because this luxurious life he led did not satisfy him, he used slave labor to attain even more abundant wealth. Through his evil and violent nature, he undauntingly shed innocent blood. Jeremiah openly condemned Jehoiakim for living so lavishly during an impoverished time in Judah. Jeremiah's open condemnation upset both the people and the rulers.

Jeremiah grieved broken-heartedly because both sons had so denigrated the memory of their father Josiah. King Josiah had lived a comfortable life of ease, but he dealt compassionately with his poorer subjects. One must remember there is a difference between enjoying the "good" things of life and making those "good" things the focal point of his life. That difference is often the rudder that will either center one in God's will or will lead him astray.

In Jeremiah's grief, he prophesied that Jehoiakim would die unmourned in disgrace and would receive the burial of an ass. Customarily, donkeys would be dragged into a field and left there to rot. As had been prophesied, the king of Babylon later came into the city and slew Jehoiakim, and had him thrown outside the walls of the city with no burial (Antiq. x, vi, 1, 2).

Not only were the kings' hearts and behaviors despicable, but so were those of the nation's other leaders — the prophets and priests. Because of this national evil, those rulers had godly woe pronounced upon them. They were blamed for all the evil that had befallen Judah. Many of the "prophets" were not of God, but only pretended to be. That problem seems to be a universal one; it is never limited to any one time or place. There are always people who claim to speak for God when he has never authorized them to do so.

Jeremiah was absolutely staggered with disbelief. God's people were to have been separated unto the world; however, none of them were attempting to live up to that holy standard. They were in the business of deception — to make all believe they were God's men. Jeremiah compared these false prophets with those of Israel a century and a half earlier, and he decided the ones of Judah were even worse.

Not only were those leaders immoral, but they also encouraged their people to live lives of immorality. By having followed the example those leaders had set, Judah had become a nation of evildoers. Since the leaders corrupted the land, God would destroy them.

The people of Judah who were taken into Babylonian exile were much better off than those left in Jerusalem; the exiles became God's remnant, and those in Jerusalem remained the unfaithful. God used this portion of Scripture to make the point that geographical location matters not, but the state of the heart and one's relationship with God is ultimately the only important thing in one's life.

Fleming is an English teacher and member of Harmony Church, Louisville.

Life and Work Discipleship, not self-reliance



By Michael Johnson
Mark 8:34-38; 9:33-37

Has the church lost its authority because its people are not living with integrity and power? Last week we examined the necessity of genuine inner renewal. This week we will look at some of the demands of true discipleship which is an outgrowth of a clean heart.

Discipleship involves sacrifice. Jesus was often brutally honest. One could never claim that Jesus misled people and got them to follow him under false pretenses. To follow him, Jesus taught, was to be willing to literally give up one's life and perhaps be treated and executed like a common criminal. Yet even with this strong admonishment, people have and continue to call Christ "Lord."

Galatians 2:20 offers additional insight as to what it means to go the way of the cross. We are to sacrifice ourselves in the sense that we cease doing what we want while allowing Christ to direct our actions as we live out our lives in total devotion to him. What are we giving up to follow Christ?

Discipleship involves commitment. Several years ago George Gallup indicated that his studies showed that only one in 10 Americans were deeply committed Christians. Committed Christians, Gallup described, are those who are more involved in practical ministry and charitable activities.

William Barclay writes that God gave us life to spend and not to keep. Jesus certainly did this and he expected no less from his followers. Any kind of commitment involves risk — school, marriage, career, parenthood, etc. A commitment to the gospel requires us to share it, live it, and do it! Are we willing to risk life so that we might live it?

Discipleship involves loyalty. Loyalty is a value that seems to be on the decline. Politicians switch political parties because it is politically correct; people change spouses because they have fallen out and back in love; athletes change teams drawn by a larger paycheck; and Christians change churches as easily as they buy a new car. Jesus is not calling people to follow him on a part-time basis or just for a couple of years.

Following Christ is a daily commitment that is made every day of one's life. Are there places in our life where we have not shown the kind of loyalty we know Christ requires?

Discipleship involves service. The world's standard is well known and followed: Work hard so that you might be able to climb the ladder of success and end up at the top. Jesus turned this philosophy upside down as he entered the disciples' debate about who would be the greatest.

It should be noted that Jesus did not denounce ambition. In fact, there is nothing wrong about wanting to be the best, to succeed, and accomplish much. What is unique about Jesus' statements is the way he suggested greatness is accomplished — through service to others. It is an interesting paradox to observe that we often follow and obey those who set as a first priority the meeting of our needs. To be a great leader, therefore, is first to be a servant. How are we serving others through our discipleship?

Discipleship involves accepting others. The idea of reaching out and serving others is carried further in this touching portrait of Jesus pulling a child into his lap. In the Aramaic, the same word is used for "child" that is used for "servant."

Both women and children had no value in the first century. Both groups were regarded as being weak, helpless, and always in need. Yet those are the very qualities that attracted Jesus to these individuals. They were the kind of people who needed and received Jesus' attention and love.

As we seek to be better disciples we should remember that just as a child is a reflection of the parents, the servant is identified with the master. We are God's children and we bear his identity by the way we live. When people look at us, what do they see of God?

Johnson is associate professor of Christian education at Mississippi College, Clinton.

Honor Roll of Churches

Each January we evaluate the cash gifts received in Village offices during the previous twelve months. In this evaluation it has become customary to list the Mississippi Baptist churches in the descending order of the designated cash gifts. This does not include no-cash gift items that many churches contribute. This evaluation and analysis has become known as the "Honor Roll of Churches."

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39.	State Boulevard Baptist Church, Meridian	3948.92
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41.	Woodland Hills Baptist Church, Jackson	3831.07
42.	Mantee Baptist Church, Mantee	3825.00
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69.	First Baptist Church, Itta Bena	2948.93
70.	First Baptist Church, Yazoo City	2937.76
71.	Springfield Baptist Church, Morton	2915.08
72.	First Baptist Church, Corinth	2912.60
73.	Hurricane Creek Baptist Church, Sandy Hook	2907.94
74.	Parkway Baptist Church, Kosciusko	2878.37
75.	Providence Baptist Church, Cleveland	2861.10
76.	Bowmar Avenue Baptist Church, Vicksburg	2831.36
77.	First Baptist Church, Clinton	2829.05
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79.	North Winona Baptist Church, Winona	2789.44
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100.	Pine Forest Baptist Church, Collinsville	2500.00
101.	Ellistown Baptist Church, Blue Springs	2491.00
102.	Davis Road Baptist Church, Terry	2485.77
103.	Leaf River Baptist Church, Collins	2475.00
104.	First Baptist Church, Canton	2474.26
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121.	Grays Creek Baptist Church, Hernando	2215.85
122.	First Baptist Church, Greenwood	2213.00
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124.	Calvary Baptist Church, Cleveland	2193.28
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127.	Ruleville Baptist Church, Ruleville	2152.43
128.	Valley Grove Baptist Church, Tupelo	2150.49
129.	First Baptist Church, Laurel	2148.05
130.	Bethlehem Baptist Church, Pinola	2141.47
131.	Union Baptist Church, Beaumont	2102.60
132.	Gum Grove Baptist Church, Brookhaven	2080.85
133.	First Baptist Church, Starkville	2070.00
134.	DeKalb Baptist Church, De Kalb	2056.00
135.	Alta Woods Baptist Church, Jackson	2050.27
136.	Providence Baptist Church, Hattiesburg	2048.44
137.	Walshall Baptist Church, Walshall	2036.41
138.	First Baptist Church, Natchez	2020.00
139.	New Prospect Baptist Church, Iuka	2006.50
140.	Ingram Baptist Church, Baldwin	1986.12
141.	Stanton Baptist Church, Natchez	1981.57
142.	North Greenwood Baptist Church, Greenwood	1974.71
143.	Garden Lake Baptist Church, Belzoni	1924.51
144.	Ephesus Baptist Church, Forest	1920.00
145.	Mount Zion Baptist Church, Mize	1900.00
146.	Madden Baptist Church, Madden	1880.92
147.	Beulah Baptist Church, Decatur	1879.00
148.	First Baptist Church, Indianola	1868.29
149.	First Baptist Church, Philadelphia	1860.00
150.	East Philadelphia Baptist Church, Philadelphia	1837.87
151.	First Baptist Church, Newton	1830.83
152.	Macedonia Baptist Church, Brookhaven	1829.00
153.	Taylor Baptist Church, Taylor	1820.00
154.	Trinity First Baptist Church, Waynesboro	1816.91
155.	Calvary Baptist Church, Tupelo	1816.00
156.	Lexie Baptist Church, Tylertown	1792.91
157.	Friendship Baptist Church, McComb	1785.75
158.	First Baptist Church, Columbia	1785.00
159.	First Baptist Church, Bruce	1769.00
160.	Anchor Baptist Church, Water Valley	1768.60
161.	Rock Hill Baptist Church, Brandon	1763.45
162.	Eastside Baptist Church, Pearl	1744.84
163.	Union Baptist Church, Meridian	1738.66
164.	First Baptist Church, Tupelo	1731.29
165.	Bethel Baptist Church, Poplarville	1728.79
166.	Seminary Baptist Church, Seminary	1726.00
167.	Oak Forest Baptist Church, Jackson	1717.98
168.	Beulah Baptist Church, Myrtle	1715.00
169.	Highland Baptist Church, Vicksburg	1706.00
170.	Moak's Creek Baptist Church, Summit	1705.00
171.	First Baptist Church, Coffeeville	1705.00
172.	Central Baptist Church, Brookhaven	1702.70
173.	Ocoila Baptist Church, Philadelphia	1700.00
174.	Shuqualak Baptist Church, Shuqualak	1700.00
175.	Beacon Street Baptist Church, Philadelphia	1693.00
176.	Oakland Heights Baptist Church, Meridian	1679.54
177.	Harrisburg Baptist Church, Tupelo	1669.00
178.	Ackerman Baptist Church, Ackerman	1667.25
179.	First Baptist Church, Richton	1666.27
180.	D'Lo Baptist Church, D Lo	1663.10
181.	Gallman Baptist Church, Gallman	1662.51
182.	First Baptist Church, Foxworth	1656.06
183.	Russell Baptist Church, Meridian	1648.00
184.	Cairo Baptist Church, Ecu	1635.91
185.	Pearson Baptist Church, Pearl	1630.00
186.	Berwick Baptist Church, Gloster	1615.28
187.	Heuck's Retreat Baptist Church, Brookhaven	1595.00
188.	Phalti Baptist Church, Prentiss	1587.82
189.	Straight Bayou Baptist Church, Anguilla	1585.00
190.	Hathorn Baptist Church, Columbia	1579.41
191.	Ora Baptist Church, Collins	1578.04
192.	Noxapater Baptist Church, Noxapater	1570.00
193.	Pleasant Ridge Baptist Church, Dumas	1525.00
194.	Flora Baptist Church, Flora	1520.00
195.	Meadowood Baptist Church, Amory	1508.50
196.	Trinity Baptist Church, Fulton	1503.67
197.	Beulah Baptist Church, Inverness	1503.20
198.	Grace Memorial Baptist Church, Tupelo	1500.00
199.	Fredonia Baptist Church, New Albany	1490.00
200.	Success Baptist Church, Saucier	1489.73
201.	Derma Baptist Church, Derma	1485.43
202.	First Baptist Church, Oxford	1485.00
203.	Main Street Baptist Church, Hattiesburg	1479.30
204.	First Baptist Church, Runnelstown, Petal	1475.07
205.	Center Hill Baptist Church, Ecu	1466.28
206.	Unity Baptist Church, Picaune	1459.00
207.	Big Creek Baptist Church, Big Creek	1452.14
208.	Georgetown Baptist Church, Georgetown	1449.42
209.	First Baptist Church, Maben	1445.00
210.	Ramah Baptist Church, McCall Creek	1435.16
211.	Friendship Baptist Church, Brookhaven	1422.00
212.	Immanuel Baptist Church, Greenwood	1420.00
213.	Christ Baptist Church, Greenwood	1416.00
214.	Zion Hill Baptist Church, Blue Springs	1411.34
215.	Morgan Chapel Baptist Church, Sturgis	1407.04
216.	Oak Grove Baptist Church, Bentonla	1401.16
217.	Pleasant Hill Baptist Church, Quitman	1400.67
218.	North Batesville Baptist Church, Batesville	1400.00
219.	West Baptist Church, West	1400.00
220.	Corinth Baptist Church, Magee	1395.15
221.	Calvary Baptist Church, Meridian	1391.20
222.	First Baptist Church, Meridian	1387.75
223.	Emmanuel Baptist Church, Greenville	1386.82
224.	Kolola Springs Baptist Church, Caledonia	1385.00
225.	Pine Bluff Baptist Church, Pheba	1384.75
226.	Salem Baptist Church, Raymond	1382.00
227.	Broadmoor Baptist Church, Jackson	1375.00
228.	Grace Memorial Baptist Church, Gulfport	1375.00
229.	Second Baptist Church, Greenville	1370.30
230.	Union Baptist Church, Picaune	1369.69
231.	DeSoto Baptist Church, Shubuta	1367.00
232.	Lowery Creek Baptist Church, Seminary	1362.00
233.	Central Baptist Church, McComb	1346.16
234.	Northside Baptist Church, Clinton	1342.00
235.	First Baptist Church, Florence	1340.00
236.	Midway Baptist Church, Jackson	1330.00
237.	Magee's Creek Baptist Church, Jayess	1326.00
238.	Harmony Baptist Church, Louisville	1315.81
239.	Broadway Baptist Church, Olive Branch	1314.50
240.	First Baptist Church, Long Beach	1310.00
241.	Sallis Baptist Church, Sallis	1304.15

capsules

CATHOLIC MISSION LEADERS VISIT FOREIGN MISSION BOARD: RICHMOND, Va. (BP) — Responding to the 1994 Southern Baptist Convention resolution on improving SBC relations with Roman Catholics, seven U.S. Catholic mission leaders visited the Foreign Mission Board home office Feb 2-3 and met with FMB officials. Discussions ranged from Latin America, where tensions sometimes run high between established Roman Catholic churches and the bustling number of new evangelical churches, to World A — that unreached area of the globe where neither Southern Baptists nor Roman Catholics have much toehold. During the Richmond meeting, FMB Executive Vice President Don Kammerdiener described Southern Baptists as "a people of mission" and enunciated six principles, or objects, of missions: 1) "the only legitimate triumph is that of the kingdom of God; 2) "witness to one's faith is always appropriate; 3) "diversity is a sign of strength and not weakness; 4) "all nominalism (shallow religion) should be confronted; 5) "all faith in Christ should be honored; 6) "all Christian groups should be judged by their ideals," not their failures.

PRAYER REQUESTED FOR BILLY GRAHAM'S MARCH GLOBAL MISSION: Baptists around the world are asked to pray for the Billy Graham Global Mission, March 16-18, 1995. Originating from the Billy Graham Crusade in San Juan, Puerto Rico, this mission will be sent direct by satellite to thousands of locations in more than 165 countries. According to Bob Williams, director of international ministries for the Billy Graham Evangelistic Association and director of Global Mission, survivors of the recent earthquake that mauled Kobe, Japan, will also have opportunity to participate in the crusade. "The [Kobe] city leaders have agreed to help by bulldozing an entire city block to clear an area for an open air meeting by satellite on a large screen," Williams said. "The technology revolution has shrunk the world to a global village with instant access to the world's news networks in even the most remote areas," Graham said. "It is time for the church to utilize this technology to make a worldwide statement that in the midst of chaos, emptiness, and despair, there is hope in the person of Jesus Christ." "Hope in Jesus" is the theme for the 17th Baptist World Congress, Aug. 1-6, in Buenos Aires, Argentina. During the Congress, Baptists will pay special tribute to Graham, an ordained Southern Baptist.

DIVORCECARE MEETS NEED FOR ONGOING MINISTRY: RALEIGH, N.C. (BP) — The divorce recovery ministry at Steve Grissom's home church, Providence Baptist Church in Raleigh, was struggling, and needed an ongoing ministry that provided immediate help. The result was DivorceCare, a set of 13 videotapes and instructional literature designed by Grissom to give churches tools for effective divorce recovery ministry. The self-contained tapes are used to prompt small group discussion and personal application on such topics as "Facing Your Anger," "Financial Survival," "Kid Care," and "Moving Closer to God." DivorceCare seminars incorporate personal testimonies of people who have experienced separation and divorce. Response to the DivorceCare program has been overwhelming, Grissom said. More than 350 requests have come from across North America and as far away as New Zealand, crossing denominational lines. For more information, or to obtain DivorceCare videos or literature, call Grissom at (800) 489-7778.

GYPSY POPULATIONS COMING TO GOD: There is a mighty moving of God in the Gypsy populations around the world, according to the Winter 1995 issue of *Spirit of Revival and Awakening*, the quarterly newsletter published by the Prayer and Spiritual Awakening office of the Home Mission Board. In the 44 countries where Gypsies live, the biggest renewal is underway in France. About 25% of the country's 280,000 Gypsies have become born-again Christians. These conversions have brought about radical lifestyle changes, according to the newsletter. Many have put Christian stickers and symbols on their wagons, and Gypsy churches are being established. The Gypsies feel this is a sign that the Lord's second coming will soon occur, as the last guests to be invited to the banquet in Luke 14 were from the highways and byways.

Bibliocipher

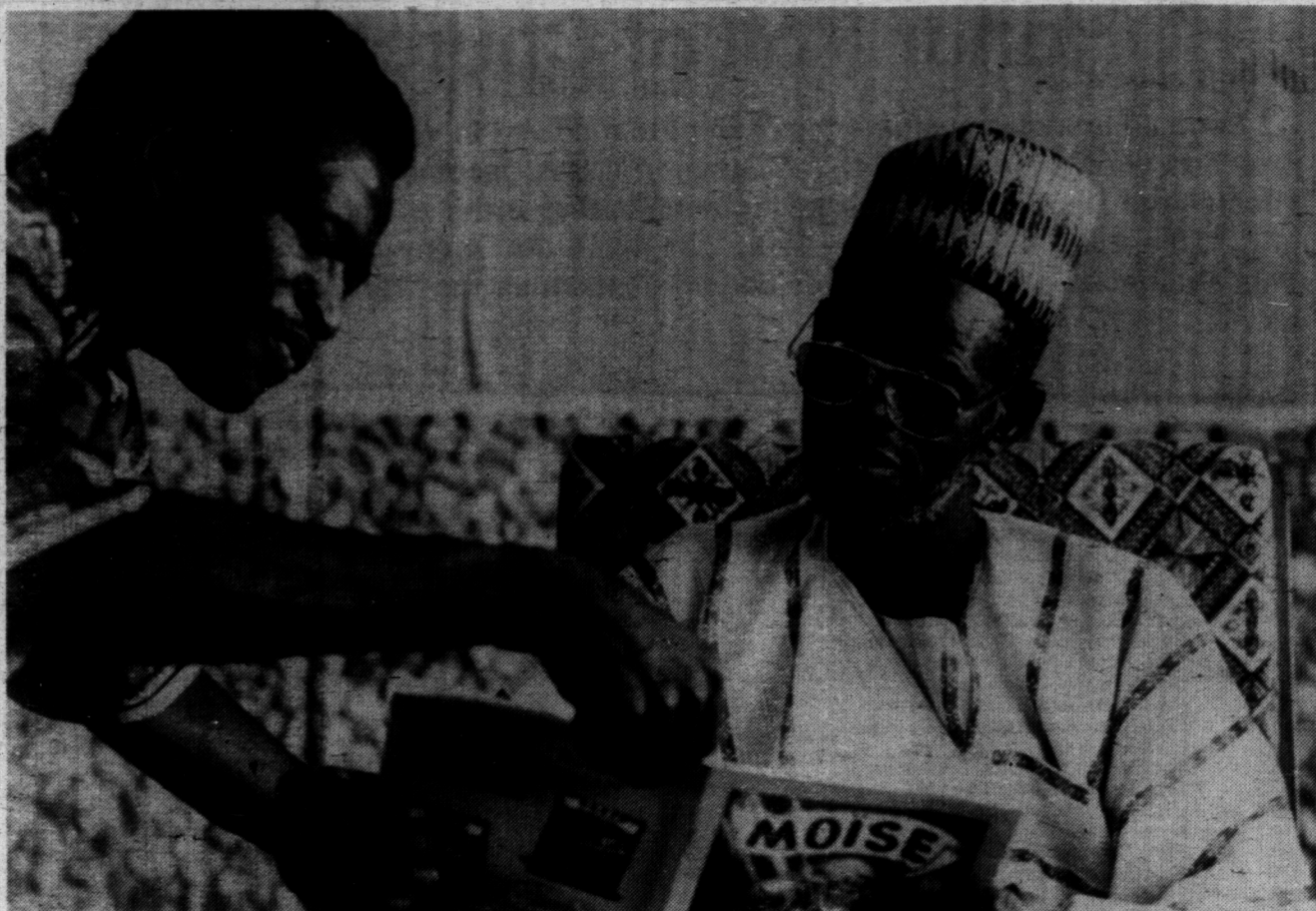
By Charles Marx
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XAW MVWEIAWV HRDKAX XR NSOT RDX EIIWMX-
EGBW PRVTH: EOT XAEX PASIA PEH PVSXXWO
PEH DMVSKAX, WZWO PRVTH RN XVDXA.

WIIWBHSEHXWH XPWBZW: XWO

This week's clue: O Equals N.

Have fun with cryptography and exercise your Bible knowledge. A King James Version Bible verse has been encoded by letter substitution. The same letter is substituted throughout the puzzle. Solve by trial and error. Answer to last week's puzzle: Romans Two: One.



THE OLD STORY TOLD ANEW — Alfa Mamam (right), a Muslim leader in the village of Sabarinde, Togo, looks at a picture book about the life of Moses provided by Southern Baptist missionaries as a visual aid in their "storying" approach to communicating the gospel. The 57-year-old Muslim is just the kind of person "storying" is designed for. The method introduces biblical truth into the oral tradition of unevangelized people groups. Visual aids are used only in some

places where that approach is acceptable. The main method is oral story telling without aids. In places where the very mention of the name "Jesus" may shut down communication, the gospel is presented the same way it was to the ancient Jews. After a foundation is laid with months of chronologically telling Old Testament stories, listeners are ready to meet Jesus. Storying is working well in many areas of the world, particularly west Africa. (BP photo by Charles Ledford)

Inner peace and future joy keep Togo woman telling her story

SOKODE, Togo (BP) — It's not abuse for a Muslim husband to beat his wife for becoming a Christian in Sokode, Togo.

It's not assault if her mother tries to stab her for the same reason.

Asibi Agoro fought off her knife-wielding mother and endures occasional beatings from her husband. And she seriously thought of renouncing her faith. But ultimately she couldn't walk away from Jesus Christ — or stop telling her Muslim family, friends, and neighbors about him.

In 1989 Asibi had a thriving business selling lottery tickets. But she noticed her business neighbor, a seamstress with little income, seemed so much more content than she was. The woman told her about Jesus, took her to church, and encouraged Asibi's decision to become a Christian.

Asibi's family reacted differently. Her husband hauled her to her relatives, and when she professed her new faith, they all took turns slapping her. She stopped going to church but read a hidden Bible when her husband was absent.

The beatings continued, and she was forced to drink milk that had been used, as is the custom, to wash off charcoal writings on wooden tablets from Islam's holy book, the Koran. "I'll drink it, but I won't abandon my faith in Jesus," she insisted.

Asibi went through the ritual of five-times-a-day Muslim prayers, but she prayed to Jesus in her

heart. Her husband made her and her children sleep on the bare floor of another room, and he encouraged his other wife to insult and spy on her.

At one point she was so discouraged she went to Southern Baptist missionary Patsy Eitelman and said she was ready to go back to Islam.

Hiding disappointment, but understanding the pressure the young woman was under, the missionary replied: "If Christ hasn't really changed you, it would be better if you did go back — but if Christ has really saved you, you won't be able to."

Finally Asibi fled to the neighboring west African country of Burkina Faso. But her husband tracked her down and brought her back to Sokode after promising she could practice her new faith without persecution. Her mother attacked her with a machete, but her husband — for once — protected her.

A year later he kicked her out just after she was baptized. But nine months later he came to the Eitelmans, and even stood before the church and asked for help in convincing his wife to come home. His second wife had left him, abandoning her two small children, and he apparently wanted Asibi to take care of her co-wife's children.

Since her return, the cruelty has been more emotional than physical. He regularly brings home a girlfriend while Asibi and the children sleep in the next room. Most

of her family members still threaten her with death when she greets them in the market. But her mother now welcomes her home, and even listens in on many of the Christian "storying" sessions Asibi has with another young woman.

She regularly shares Christ with the five children — her three and two from the co-wife who never returned — and leads several storying groups.

"Her faith has made her life very difficult," Eitelman said. "But she's convinced it has made her eternity very joyful."

Baptist Record

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